1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kohuana
Mohave
Halchidhoma

881 ciently warm in the air. The hut itself was kept warm at all times. The crescentic stone of the southern California Indians used in such "baking" was unknown here.[12]

According to an elderly Maricopa woman, Josepha Juan, on the other hand, the running was confined to the second set of four days. When she ran to a distant point in the east and stopped, her companions clapped a hand over her mouth, so that she had to breathe through her nose. Then they ran back. A [535] dance was made on each of these four days. A line of girls faced a line of men, the menstruant taking her position at the middle of the line of girls. The lines moved backward and forward. The [533] song used was peculiar to the rite: both song and dance were called tatuma'np. Last Star, an old Kaveltcadom-Maricopa, said this song was tatuma'npĭg, a Maricopa song contrasting with the Kohuana tuma'np, sung at the scalp dance. Tatuma'npĭg referred to purifying the girl, making her strong, industrious, dignified, kind, gentle, able to withstand thirst, run well, etc.[13]

It may well be that we are dealing with a tribal distinction here; the rite devoid of dance, like the Mohave,[14] being Halchidhoma; with the dance, Maricopa.

[304] At the end of the eight-day period, the girl was tattooed.

The whole performance was repeated at subsequent menstruations until the girl married; four, five or six times. Should she not marry for several years the performance was nevertheless continued. Throughout the whole period she remained single, not only during the periodic illnesses, salt and meat continued tabu and the scratcher must be used.

343 The puberty hut was built expressly for the first rite at some [881] distance from the dwelling. It was kept for later use as a menstrual shelter. This was much like the storage house, but the

[12] Kroeber, *Handbook*, p. 865.

[171] [13] Kroeber (*ibid.*, pp. 786–87) records Dieguẽño Tu-tomunp as the equivalent of Mohave and Cocopa Tumanpa, with Tomanp as an alternative name. His Mohave informants identified it as their "Long Tumanpa," one of the forms of the Tumanpa song-series.

[14] *Ibid.*, p. 748.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Mohave
Cocopa

wall poles were not so heavy. Long thin willows were selected for these so that they might lap considerably over the ridge. Dirt was banked halfway up the sides, not all over, and the hut lacked the pit of the storage house. The structure was just large enough for a single person to lie.

Throughout their lives, women left their dwellings for these shelters during their monthly illnesses. Meat and salt were again tabu at this time, and the scratching stick, kept in the hut, must be used. They bathed each morning, but did not run to the east. There they worked at their basketry and the like; other women and girls, menstruants and otherwise, joining them in their activities and eating with them there.

A girl at first menstruation was called matavi'x^{a} (meaningless?) or maçâxai' matavi'x^{a}; any menstruant ha'kwĭnyavĭ'g; the menstrual or puberty hut literally ha'kwĭnyavĭn,âvâ', "menstruant's house"; the menstrual period and flow, n,ihwĭ'tk, "red," or by a euphemism xakn,ivi'k, "living away."

MANNERISMS, CUSTOMARY BEHAVIOR, AND SAYINGS

Like all Indians, these people can sit endlessly saying nothing and looking fixedly into space. It made no difference whether a stranger like myself was present or not. On the other hand, they can become excessively talkative and are at all times ready to joke and laugh. If there is any one noticeable feature, it is their constant spontaneous humor. I observed this before I became aware that Kroeber had recorded exactly the same characteristic of the Mohave.[15] Mr. E. W. Gifford tells me that the Cocopa impressed him as more humorously inclined than the central Californian tribes with whom he is familiar. It may be that this is a lower Colorado Yuman trait.

A humorous incident will illustrate. A group of women once went to gather berries. A man, who had gone hunting early, was returning still early in the day when he met them. Spying a big hole in the ground, he used two knuckles to imitate deer tracks leading to it. He called to them to come look at it. He asked, "You see those tracks? What do you think it is?" They said it looked like deer tracks. He said, "If you are sure, you had better sit around and watch that hole. I will run home to get something to dig with. Your baskets are just the thing to

[15] *Ibid.*, p. 731.